



By faith Noah being warned of God of things not seen as yet prepared an ark to the saving of his house
Heb 11:1

They looked for a city which hath foundations whose builder and maker is God
Heb 11:10

Many are called but few are chosen
Matt 22:14

This Jesus shall also come in like manner as ye have seen him go into heaven
Acts 1:11

Therefore they that were scattered abroad went everywhere preaching the word
Acts 8:4

The city had no need of the sun neither of the moon for the glory of God did lighten it
Rev 21:23

While the bridegroom tarried they all slumbered and slept
Matt 25:5

At midnight there was a cry made Behold the bridegroom cometh
Matt 25:6

Jesus came into Galilee preaching the gospel of the Kingdom of God
Mark 1:14

He that overcometh shall inherit all things
Rev 21:7

The Megiddo Message

Devoted to the Cause of Christ

The Tabernacle

LINKED IN UNITY

WATERS OF ADVERSITY

RUTH'S DECISION

TWILIGHT REFLECTIONS

SWEET LAND OF LIBERTY

MUSINGS OF THE EDITOR

MEDITATIONS ON THE WORD

YOUR QUESTIONS ANSWERED

I HAVE SOUGHT THEE

Vol. 43, No. 14

July 14, 1956

The Megiddo Message

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Percy J. Thatcher, Editor

A religious magazine, devoted to the cause of Christ and published for the dissemination of Bible truth alone, THE MEGIDDO MESSAGE will

- Strengthen your faith in the Bible
- Answer perplexing religious questions
- Give you courage for these uncertain times
- Help you live above the world's moral corruption
- Reveal to you how to develop a character acceptable to God
- Bring peace and stability to your life

PUBLISHED every two weeks by the Megiddo Mission Church, 481 Thurston Road, Rochester 19, N. Y.

● SUBSCRIPTION RATES: One year, \$1.00; six months, 50 cents. Make checks or Money Orders for all literature payable to the Megiddo Mission Church. Please notify promptly of any change of address.

Entered as second-class matter, October 15, 1920, at the Post Office at Rochester, N. Y., under Act of March 3, 1879.

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—Proverbs 3: 13, 14; 4: 13.

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LETTERS

Inspired

Dear Friends:

I have received much good from your magazine and can truthfully say your articles have been an inspiration. Would not want to miss an issue.

El Dorado, Ark.

W. V.—H.

Reading Has Drawing Power

Dear Loved Ones in Christ:

My MEGIDDO MESSAGE came today and of course, I do not want to miss a single issue. They are always read from beginning to end, and every issue is enjoyed.

I would love to attend your services. I know you have wonderful times serving the Lord, but when I read your magazine I feel I am one of you.

Dorloo, N. Y.

Mrs. T. H. V.

The Pearl of Great Price

Dear Brother:

I had another letter from Mr. —. He asked me what I thought about the Megiddo Mission. I wrote back and told him what I thought of your teachings and that he need not wander any further in search of the Truth, that wonderful truth that sets one free. He had a pearl of great price and all that he had to do now was to dispose of the rubbish of years of false teachings.

I am certain that he, like myself, realizes a great truth has been revealed to him and that he will definitely accept its wonderful and inspiring teachings. They are unsurpassed and without rival anywhere.

Onehunga, New Zealand

R. B. L.

Double Caution Required

Dear Sister:

I am impressed by the solemn warning from Paul: "Wherefore let him that thinketh he standeth take heed lest he fall." Living as we do amid such a vast measure of immorality as exists in the world today, we must exercise double caution momentarily or we shall surely fall from the noble heights we have attained.

Orofino, Idaho

Mrs. L. B.

A Lighter Cross

Dear Maranatha Sister:

It truly is not easy to follow Jesus, for it requires the surrender of all worldly things. But really this cross gets lighter every time I give up some worldly thing for a true virtue of God.

Scottsbluff, Nebr.

Mrs. E. J. S.

A Winner's Spirit

Dear Sister:

I am laboring with greater determination than ever to kill the old man, and letters such as yours help greatly in the fight. With such help, and hard work on my part, I believe I can win.

Gloversville, N. Y.

A. K.

SERIES:

Types and Shadows in the Mosaic Law

Part Four

THE TABERNACLE

TODAY, as we witness the present arrangement crumbling beneath our feet, the words of Jesus speak with force, "Look up, and lift up your heads; for your redemption draweth nigh." Looking up, we behold God's future, better world rushing in to replace the decadent rule of man. Reliable information about that world to come and what it holds for us should be our principal desire today.

The present cannot be retained. Nor is it worth retaining. But the future which God's Word holds out to mankind is something substantial, real, abiding. No man need approach it with perplexity, for the Scriptures abound with forecasts which clearly describe what lies before us.

In ancient times THE TABERNACLE, established under the Law of Moses, pointed forward to this future arrangement—a God-governed world. In this new and better order, soon to be set up, you and I are invited to participate.

THE first ordinances given to Moses, after the proclamation of the outline of the law from Sinai, related to the ordering of the tabernacle, its furniture and its service.

The priesthood and the tabernacle operated together as a unit designed to

"... serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern showed to thee in the mount" (Heb. 8:5).

During the forty days of Moses' first retirement with the angel of God in Sinai, an exact pattern of the whole was shown him, and all was made according to it. The completed tabernacle became to the Children of Israel the center of worship and the seat of justice. It furnished spiritual guidance; it directed their journeyings through the Wilderness; and, when they followed its direction, sheltered them from their enemies.

Its furnishings were symbolic, their every feature replete with significance:

THE ARK OF THE COVENANT, containing the original copy of the commandments delivered to Moses, together with the pot of Manna and Aaron's rod that bore fruit, occupied the most holy place. Sacred, secluded from the eyes of all save the high priest, who entered there but once a year, this most holy place typified to the Children of Israel the Presence of God.

As the objects of the highest import, to this sacred spot their Law was consigned. That which proceeded from God also rested with Him. In the Ark beside the Law, the pot of Manna was placed—emblematic of God's unfailing provision for His people through all the vicissitudes of life. There also, laid up before God, was Aaron's rod, with its fruit testifying of the people whom God chooses for His service (Num. 17:5).

When the tabernacle was erected, the Ark, containing the two tables of the Law, was the first object to take its place; even as in the spiritual tabernacle, God's law *precedes* all else.

THE ALTAR OF INCENSE stood in the holy place, before the entrance to the most holy place, typifying the prayers of the righteous which ascend as sweet incense to the throne of God (Ps. 141:2).

THE TABLE OF SHOWBREAD, containing twelve loaves which were renewed each week—a loaf for each of the twelve tribes of Israel—stood at one side of the holy place.

THE SEVEN BRANCHED LAMPSTAND, emblematic of the Truth that is shedding its light into the lives of God's people in all ages, occupied a place opposite the table of showbread.

THE ALTAR OF BURNT OFFERING stood in the open courtyard without the tent, the various sacrifices offered upon this altar typifying the "living sacrifice" of which Paul speaks (Rom. 12:1)—a death to sin, a purification by fire, as it were.

THE LAVER stood between the altar of burnt offering and the tabernacle. At this laver the priests washed themselves after performing the sacrificial rites, demonstrating that when the "living sacrifice" is complete, the last trace, the very remembrance of sin, is washed away. As the Prophet Job said,

"Thou shalt forget thy misery, and remember it as waters that pass away" (Job 11:16).

When Israel's wanderings were ended and they passed over Jordan into Canaan, the original movable tabernacle ultimately gave place to the temple at Jerusalem, planned and provided for by King David, and reared under the direction of King Solomon. This remained the fixed center of worship until at length Israel grew apostate, Jerusalem was plundered, and the temple destroyed; and for seventy years the people of the Jewish nation were held captive in Babylon.

Though after the Captivity the temple was restored, the visible glory of the Divine Presence never again rested upon it. Throughout those days, when every effort was being made to restore again the temple of the Lord as a type for God's people, the visions of Prophets such as Ezekiel and Haggai pointed beyond to the time when the latter house should be completed—a temple that would be indestructible, abiding, eternal.

"The Spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. And he said unto me, Son of man, the place of my throne, and the place of the sole of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name, shall the house of Israel no more defile" (Ezek. 43:5, 7).

"The desire of all nations shall come: and I will fill this house with glory, . . . the glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace" (Hag. 2: 7, 9).

The Future Tabernacle

The precision of uniformity which exists between type and antitype, even to the minutest detail, fills one with awe, and a reverence for the Supreme Author of the Scriptures, the Almighty God who has designed a plan that in its order is matchless, superlative, sublime.

Moses, who was as God to his people (Ex. 4: 16), erected that first tabernacle, and sanctified and established Aaron and his sons as its ministers. Thenceforward, until they entered the promised land, the tabernacle directed Israel in all their journeyings (Exodus 40).

This typified the grand plan of salvation, in which God is laboring for 6,000 years to rear a spiritual tabernacle and sanctify a royal priesthood. When this is accomplished, He shall, as did Moses in the days of old, commit the direction of His work on this earth to Christ and the saints—the royal priesthood of His glorified tabernacle. This spiritual tabernacle, the antitype of the first, shall be the guide of the mortal nations throughout the Millennium (Rev. 20: 4). From thence shall flow law and life, goodness and severity.

As the figurative system of the tabernacle supplied the spiritual needs of the Children of Israel, so also shall the future tabernacle—not in a figure, but in reality—on a broader, grander scale. There will be the altar for sacrifice; water for cleansing; bread for strength; light for wisdom; law for control; and the priesthood, the ministers of the tabernacle—the all-important element of God's great system of truth—to direct, teach, and oversee all.

It is significant that there were no appointed Levites at the time the original tabernacle and the priesthood were established (Exodus 40). That was a later development (Numbers 18). This is true to type! The Levitical class are developed only *after* the ruling priesthood is established in office. In both type and antitype, it is the priests who supervise the sanctification of the Levites.

"So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle" (Ex. 40: 34, 35).

When God shall have finished the spiritual tabernacle, when the last member of the royal priesthood has been sanctified, Christ shall return to earth "in the glory of the Father" (Mark 8: 38), and immortal glory, transcending the glory of the former house, shall rest upon the spiritual tabernacle, illuminating the earth with its splendor!

"And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God [Emmanuel] himself shall be with them, and be their God. . . . And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof" (Rev. 21: 3, 23).

The Cloud and the Pillar of Fire

Throughout the ages, angels—sometimes manifest, but

for the most part unseen—have attended the footsteps of God's people.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91: 10, 11).

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34: 7).

When Israel left Egypt, a cloud by day and a pillar of fire by night moved with them (Ex. 14: 19, 20). When the tabernacle was erected, there, hovering above it by day and by night, was the same cloud and pillar of fire. This cloud and pillar of fire were but a beautiful expression of this ever-present angelic protection.

A cloud and pillar of fire shall likewise rest upon the future tabernacle. But no longer will that cloud be made up of angels from on high. "For unto the angels hath he not put in subjection the world to come, whereof we speak" (Heb. 2: 5). It will be Christ and the saints, then made like unto the angels, who shall guide and direct the footsteps of the mortal nation throughout the Millennium, bringing them to the Promised Land, the Haven of Eternal Rest.

"Then will the Lord create over the whole site of Mount Zion, and over her assemblies, a cloud . . . by day and the glow of a flaming fire by night; for the glory of the Lord will be a canopy and a bower over all, serving as a shade from the heat by day, and as a refuge and shelter from storm and from rain" (Isa. 4: 5, 6, American translation).

What a lovely symbol of God's care and protection, supplied first through His ministering angels, and then in the future age through the saints made immortal!

When the Antitype becomes a Reality, the Typical is Displaced

The Mosaic system had its limitations—precise and thoroughly defined. It is significant and altogether fitting to a system not destined to abide, that the Tabernacle should with the passing years gradually decline in glory, in power, and in spiritual influence, even as the usefulness of the Mosaic Law itself was gradually displaced by the teachings of the Prophets and finally by the ministry of the Saviour. By the time of Christ the priesthood had grown corrupt, and the temple service lingered only as an empty and meaningless formality, to which the Jews tenaciously, unreasoningly clung. The tabernacle, as well as the Law, was old and ready to vanish away (Heb. 8: 13). The actual time of its final displacement is a subject of sacred history.

Once every year, at the completion of his sacrifice, Aaron entered into the most holy place to secure divine pardon and favor. This was typical of Christ's entrance into Heaven to secure eternal redemption after His living sacrifice was completed.

The writer of Hebrews is very specific in stating that the removal of the literal tabernacle, together with the entire Mosaic system, was essential before the way could be opened for Christ, the greater High Priest, to enter into the better tabernacle not built with hands, even Heaven itself.

"The way into the Holiest Presence was not disclosed so long as the first tent . . . was still standing, with its offerings of gifts and sacrifices . . . outward regulations for the body, that only hold till the period of the New Order.

"But when Christ arrived as the High Priest of the bliss

that was to be, he passed through the greater and more perfect tent which no hands had made (no part, that is to say, of the present order), not taking any blood of goats and oxen but his own blood, and so entered once for all into the Holy Place, securing a redemption that is eternal.

"He does away with the first in order to establish the second" (Heb. 9: 8-12; 10: 9, Moffatt).

It was necessary that when the antitype became a reality, the typical be displaced. When Christ, the High Priest of the future tabernacle, completed His "living sacrifice" by His lifelong death to sin, the time had come to do away with the type.

"And Jesus cried with a loud voice, and expired. And the veil of the temple was rent in twain from the top to the bottom" (Mark 15: 37, 38).

With mighty force Jehovah ripped away from the very heart and core of the old system the reverence and sanctity which in the beginning He had placed upon it.

That which at its institution He had glorified, at its termination, He rent.

.....

When Christ had become fully sanctified and thus qualified as greater High Priest of the better tabernacle, type was displaced by antitype, shadow by reality, the literal tabernacle by the spiritual.

"Know ye not that YE are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3: 16, 17).

The Future Tabernacle—A Source of Blessing to the Nations

In that future age when God shall dwell with men, the enforcement of righteous law shall accomplish that which all human agencies have failed to achieve—the permanent solution to all ills.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt. . . . And the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it" (Isa. 19: 19, 21).

Oh, blessed age when nations now estranged from God, dwelling in Egyptian darkness, shall come to the altar of the Lord, presenting their bodies a living sacrifice, pouring out their lives in service and love to God!

During the Millennial Age, the laver of truth with its cleansing waters shall wash, cleanse, and purify on a wide scale. Today, a laver is ample provision for the royal priesthood, the "fewest of all people." But in the Age to come, when whole nations offer their bodies a living sacrifice, the water will be increased. Whole rivers of water shall issue from beneath the threshold of the house: first, waters to the ankles, then to the knees, then to the loins, then a river impassable, so universal will be the sacrificing and cleansing that shall take place in those days (Ezek. 47: 1-9; Zech. 14: 8; Rev. 22: 1).

"Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall be removed, neither shall any of the cords thereof be broken" (Isa. 33: 20).

At the end of the Millennium, when the second resur-

rection and judgment is past, when the last trace of wickedness has been eliminated from the earth, holiness shall be universal, and the whole earth shall become the dwelling of the Divine Presence.

"All the earth shall be filled with the glory of the Lord" (Numbers 14: 21).

"And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: . . .

"I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will . . . set my sanctuary in the midst of them for evermore" (Ezek. 37: 20-28).

"Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10: 16).

What a glorious time that will be when God is all and in all; when the second fold shall be merged with the first, and immortal glory, immortal strength shall beam from every brow; when this planet is annexed to Heaven, joined to the vast body of glorified worlds of which God is the Everlasting Father!

Lord, Who Shall Abide in Thy Tabernacle?

He that walketh uprightly,
and worketh righteousness,
and speaketh the truth in his heart.
He that backbiteth not with his tongue,
nor doeth evil to his neighbor,
nor taketh up a reproach against his neighbor.
In whose eyes a vile person is contemned;
but he honoreth them that fear the Lord.
He that sweareth to his own hurt,
and changeth not.
He that putteth not out his money to usury,
nor taketh reward against the innocent.
HE THAT DOETH THESE THINGS SHALL NEVER BE MOVED.

Linked in Unity

TWO years before the devastating earthquake that laid low the land of Judea, the Prophet Amos was a shepherd in Tekoa, a wilderness southeast of Jerusalem. God called him away from the solitude of the hills and bade him to go and prophesy against Israel, for Israel had once again become a rebellious and stiffnecked nation. Israel was out of union with her God.

A shepherd has time to muse and meditate. Through prayer and meditation, the Prophet Amos had linked himself in unity to his God. Over the years, while tending his sheep on hill and plain or guarding them under the moon and midnight stars, no doubt he had pondered often on the goodness and longsuffering of the great Creator. Knowing how opposed human nature is to the lofty ideals of God, he must have considered the ungratefulness and unthankfulness of Israel and observed what a hardhearted people God had to deal with. This season during which Amos was a shepherd was his time of preparation for the Lord's work as a Prophet.

The Prophet Amos understood well the value of unity. Did he not see it illustrated daily? Suppose his sheep did not obey him when he called—suppose they would not follow—could there have been harmony? could there have been peace and safety? Decidedly, no. They knew his

voice and followed him as he led them to greener pastures. His little flock gave him pleasure and much satisfaction as he watched over them and cared for them day by day.

The Lord, too, was interested in His chosen people and took pleasure and delight in leading them away from paths of sin into plain paths of righteousness. Through the Prophet Ezekiel, God has said in loving terms, "And ye, my flock, the flock of my pasture, are men, and I am your God." But Israel refused to listen to the voice of her Shepherd. By refusing to follow in harmony and in unity, there could be no peace and no safety to the backsliding nation. The Prophet realized their desperate need for oneness and tried to rouse them to unity, and so cried out these challenging words to a defiant multitude, "Can two walk together, except they be agreed?"

Perfect following requires unity. To Abraham, God gave the keynote of unity when He commanded, "Walk before me, and be thou perfect." Without any reservations, Abraham followed, even to the surrender of his beloved son, Isaac. His obedience was such perfect oneness that God accepted the offering while it was yet in his heart, and before it was put into action. God could read his mind and know that he would follow with implicit obedience, and so restored to him his beloved son. So closely did Abraham link himself with God that he is spoken of in the record as the "Friend of God."

In the Psalms, unity and friendship are stressed over and over. David learned the value of oneness from the scarcity of it in his own life. Being harassed and persecuted by King Saul, he was often a fugitive and an exile far from his own home and country. It was in some great moment of joyful exultation that David set forth this beautiful thought, "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

God is our Shepherd, and we are the sheep of His pasture. His Truth is daily leading us in plain paths and to greener fields of righteousness. In this night of darkness, we are watched over and cared for so long as we seek security within His fold. Here we are encircled, enfolded and drawn tightly into close relationship through one hope, one faith, one purpose. Each faithful one is linked with loving cords of harmony to His Heavenly Father.

In this present life we cannot experience visible companionship with God, but we can realize it in a measure when we are in fellowship and concord with our brethren in the truth. To share the pleasures of immortality, we must learn to walk together in union with members of the body of Christ. If we cannot co-operate in small things among ourselves, how can we be prepared to work with God in those grand things of Eternity?

As the strength of a nation lies in the character of its citizens, so the moral strength of a fraternal body depends upon its members. There is nothing more beautiful and inspiring than true fellowship—nothing so heartwarming as unity among brethren. One may strive for wealth, accumulate gold and silver in abundance, and experience pleasures in their seasons, but none can equal the joy and peace that comes from co-operating wholeheartedly with God and man in a Divine Cause.

Where a state of comradeship exists among a group of people, much can be accomplished in the work for Christ. When everyone is congenial, working in perfect harmony, things run smoothly and the work becomes easier.

The almost impossible can be performed when all are of one mind, working hand in hand and shoulder to shoulder as one man. Storms and tempests will come into each life—they must come to test one's progress—but when one bears up bravely and manfully there is always a helping hand stretched out to assist him.

There is a hum of solidarity in the air when all are linked in unity, and the atmosphere tingles with the warmth of brotherly kindness, there is a general knitting together of kindly feelings, and liberal understandings. When one suffers, all suffer with him; when one rejoices, all rejoice with him.

When in union with our surroundings and our fellow men, we feel the touch of God, and there will come a change in our lives. We feel ourselves to be members of the family of God; each is his brother's keeper. The daily perplexities and uncertainties seem to vanish when shared with others, the heavy burdens become lighter, and the way smoother. Jealousy, envy, and bitterness do not take root in a heart that is in union with God and neighbor. Each transformed life becomes an advertisement for Christ: having unity we will think unity, talk unity and give out unity.

If walking hand in hand with our Master, we will go a long way to calm troubled waters instead of stirring them into strife and discord. Remembering how charitable and forgiving our Lord is, we will win back the erring ones to Christ in the spirit of meekness and humility. If we are of His fold, our lives will be radiant, infusing into the brotherhood the gentle elements of mercy, compassion and forgiveness.

Could we claim kinship with Christ if we were revengeful, uncharitable, unforgiving, over-critical, judging others harshly, always putting the worst construction on a word or act? I say, could we claim kinship with the Master? No. The discordant spirit is no part of the fold. The overbearing spirit, the unkind and unrelenting spirit cannot incorporate itself into unity. As chaff is no part of the wheat and only protects the wheat for the time being, so the ungoverned spirit only helps the earnest ones to become perfected. Let us put on the right spirit—the spirit of God.

"Whatsoever things were written aforetime were written for our learning," that we might escape the calamities that are coming upon the land of the ungodly. We may not have two years to get right with God as did the people in the days of the Prophet Amos. Let us then heed and take to heart that challenging cry, "Can two walk together except they be agreed?" While there is yet time and opportunity, let us link ourselves in unity with God's laws and receive the definite assurance left us by Jesus Himself, "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom."

Sometimes, when all life's lessons have been learned,

Have overcome the sins that oft beset,
The things which our weak judgments once had spurned,
The things o'er which we grieved with lashes wet,
Will flash before us out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

Waters of Adversity

DOWN through the ages, adversity, in some form, has been the lot of everyone striving to be a Christian. Paul, the great Apostle, was an example of a brave man who met conditions more dispiriting than any we are ever likely to face. Born into a life of relative abundance, Paul was not only a Roman citizen, but he had inherited citizenship, his father being a man of consequence in Cilicia. He was a scholar under the great teacher Gamaliel at the rabbinical school in Jerusalem.

When he became a disciple of Christ, old ties were broken and the well-to-do and privileged scholar became the hated and ostracized representative of a sect that his former associates despised. He knew what it was to face adverse circumstances. He experienced hunger; privation was nothing strange to him; persecutions were familiar experiences. But he was not troubled, and, above all, never bitter. He could say, "We glory in tribulations . . . knowing that tribulation worketh patience" (Rom. 5:3). When he wrote to his son Timothy, "Thou therefore endure hardness as a good soldier of Jesus Christ," he was not writing theory but his own experience. He was following in the footsteps of his Master, enduring the cross for the joy ahead.

Paul did not sit down and lay his difficulties at the door of fate. No pressure of adversity could thwart his longing desire to gain the victory over all sin and evil. He inquired first what there was in himself to be set right. He searched his heart to see if there was any evil in him, and often he found there was. "I find then a law, that, when I would do good, evil is present with me. . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Rom. 7:21, 23).

He did not spare these evils which he knew to be in him, nor did he deal with them with excuses and evasion. He confronted them with honesty; he asked God in prayer to help him overcome them; then he called upon all the resources of his soul to conquer them. He knew he had no right to blame circumstances; but rather he must see to it that his own soul was girded for effective action. He could say from experience, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

If Paul had treated the obstacle as though it were the end of his road, he would have been a complete failure; but he looked beyond the obstacle to the prize for surmounting it. As he overcame each trial, his vision brightened; he went forward with renewed vigor in the glory of another surrender. In the deepest valley he looked upward and forward, knowing that "everything that happens fits into a pattern for good." The sunlight of eternal confidence was in his eyes as he "pressed toward the mark for the prize of the high calling of God in Christ Jesus."

When we are confronted with difficulties and adverse circumstances, which may be a descent into the valley, how shall we react? Shall we stand and whimper in the

face of adversity? Shall we salve our vanity by saying that failure was due to the force of circumstances? No! Rather, let us adopt the same good method of reasoning which Paul employed, and ask ourselves: What flaws in my mental or moral forces may have been at least in part responsible? Where have I been secretly indolent, even when I appeared to be industrious? Where have I dodged the difficult and important matters in order to be busy about secondary and more agreeable ones? Where have I failed in the self-discipline which would have spurred me on to do the things which must be done? These are questions that demand *answers*, and the *answers* demand *action* if we would advance from the valley of adversity to new heights of achievement.

We need not despair over the circumstances which confront us. Though they may be severe and critical, they *can* and *must* be faced. Did not the faithful who have traveled before us face difficulties and obstacles, overcoming them by patient endurance? No life is so hard that you can't make it easier by the way you take it. The very day that seems the darkest may be the day that will bring the greatest opportunity for growth in the divine life.

There are minerals called hydrophanous, which become transparent only upon immersion in water, as the hydrophane, a variety of opal. So it is with a Christian. Till the floods of adversity have been poured over him, his character appears marred and clouded, but trials clear away the obscurity and give distinctness and beauty to his life.

Character consists of the qualities and actions of a person. The characteristics God respects are well described by David: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. . . . He that doeth these things shall never be moved" (Ps. 15:1, 2, 5). This, the real genuine character, which is pure and white even in the inward recesses of the heart, is what God wants; it is what He will have. Only by remaining steadfast through the trials can this character worthy of God's approval be formed.

God means the life of every true Christian ultimately to emerge upon the uplands of bright reward which will justify all the cost of patience and of discipline. Back of us may stretch the stony road of disappointments. Back of us may lie the shadowed path of perplexities and doubts. But ahead of us lies the future. Ahead of us quivers the golden dawn of Eternity. Lift up your eyes and face the sunrise! Never despair at any or all the trials, however hard they may seem to be; for beyond the testing lies the refined character. "He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). He knows what we need. Let us realize that whatever He sends is the water in which we are being immersed which will clear up the cloudiness of our nature and transform us into "men of transparent character"—holy, just, and unblamable.

The man who wastes today lamenting yesterday will waste tomorrow lamenting today.

RUTH'S DECISION

RUTH, you have been a wonderful example to us. Your decision has been an inspiration that we long to follow. What caused you to make so noble a decision? Was it the kindness of your mother-in-law? Did Naomi plant the truth deep in your soul? Surely it was her noble life and example that drew you close, ever closer, to the God of Israel? Her God was a living God and greater than the god of Moloch that you and your fathers worshiped. Did Naomi tell you?—I need not ask, for I know she must have delighted in telling you the stories of her forefathers, of Abraham, Isaac, Jacob, and Moses. She must have told you of the promised Messiah who was to redeem Israel from their sins.

O Ruth, how you must have thrilled at the thought that you, too, a Moabitess, could become an Israelitess indeed! Was that why you decided to cast your lot with that of your mother-in-law? Was it not a comfort to know that you too could work to gain a victory over that grim monster death, which had struck so close? Your heart must have burned with a longing desire to live when there would be no more sorrow, sickness, pain or death; in a time when all would be peace and happiness.

It must have been an exciting day when you and your sister-in-law were preparing to go with your mother-in-law. Did it not seem hard to see your sister spurn such an opportunity and go back to the fleeting joys of this mortal life? But to go back never entered your thoughts, did it, Ruth? Once you had made your decision to leave your fatherland and go with Naomi to the land of Canaan, it was not so hard to go, was it? Already the impressions of truth had been made, and they were favorable, too. Deep in the garden of your heart grew a love for Naomi's God, that true and living God who is able to save. Her God would be your God, and whithersoever she went, you would go. You, Ruth, decided to make your home among her people; and, transplanting your faith to the living God, you transplanted also your love, your hope, your all. In accepting Naomi's God, you could say, when urged to return to Moab and your people,

"Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also if aught but death part thee and me."

These beautiful words of yours, Ruth—resolute, determined, expressing also a longing desire to do whatever God requires—strengthen us. They cause us to renew our determination to let nothing come in and keep us from doing the work our heavenly Father requires of us. It must have been a struggle for Naomi to keep back the tears of joy as the two of you walked happily on.

When you reached Bethlehem, Ruth, you were not disappointed, were you? True, you had to work hard all day in the fields, bending over in the hot sun, picking the scattered heads of grain, here and there, after the harvesters; but you had not come seeking ease and comfort. You sought, rather, the godly companionship of Naomi and her friends. Love for Naomi lightened the task, for you knew the grain was to be bread for her, that kind, beloved mother-in-law who was also your instructor.

The kindness of Boaz to direct the harvesters to let handfuls fall on purpose for you made the day's gathering more bountiful. Oh, your faith and confidence was rewarded! Your earnestness and perseverance did not pass by unobserved as you gleaned in the fields of Boaz. Little did you dream that God would bless you as He did.

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Oh, do we not want the faith and confidence that Ruth had? Are we as willing as was she to work in the field of God, or are we murmuring and complaining that the work is too hard, that it cannot be done? Blest indeed are we, living down in the cool of salvation's day, for not only handfuls of this truth are dropped for us, but it is given to us in great wagonloads, all we can eat and digest. Not only should we eat it ourselves but freely give to others that they too may eat and live.

A willingness to take instruction and to do whatever our heavenly Father commands, makes the work lighter for ourselves and others. As we read of those gone before us, and look upon those at our side who labor from dawn till dark in the field of the Lord earnestly striving for the prize, does it not give us a desire to strive the harder? No longer should we seek the honor and praise that comes from vain man but the honor that comes from God. Then, too, we must be patient where we were impatient.

Let us take Ruth as our example and rejoice in the trials and temptations that come our way. They are an opportunity to test our faith, to see if we are willing and ready to go anywhere or do anything the Lord requires of us. Each duty performed, every good deed done, the encouraging smile we give, and the hand we slip beneath another's load, will not pass by unobserved by the Eternal's all-searching eye. The earnestness and perseverance we put forth to become a new creature will be remembered, and life eternal with joy and happiness will be ours if we finish the work. Then we shall have the pleasure of meeting Ruth and Naomi and exchanging thoughts with them.

Twilight Reflections

THE saddest part of this present life is the fact that the human body, even at its best, tends to decay. The years of maturity are reached and soon the system begins to weaken. The forms which once were erect and full of vigor and vitality become drooped and bent with the passing of years, their strength fails, and finally—death.

It is very difficult for the young to become aware of the brevity of life. In their school days they think maturity is a long way off and old age too far away to be concerned about. But months and years go silently by and the older one grows the more evident becomes the realization that life is short and the days of man are gone all too soon.

But even over man's normal span of life there is a dark cloud. Sickness may attack the strongest and bring him down to the grave. Accidents, of which there are so many in this rapid-living age, may befall even those who are most careful, ending their glowing career, regardless of age. The horrors of crime and war take their toll of victims; no one is secure.

The holy men of old, speaking of the shortness of life, use such expressions as:

"Few and evil have the days of the years of my life been";

"My days are swifter than a weaver's shuttle";

"My days are like a shadow that declineth; and I am withered like grass";

"As for man, his days are as grass: as the flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more";

"All his days are sorrows";

Life "is even a vapor that appeareth for a little time, and then vanisheth away."

We see these things from observation and cannot deny them. The things we see happening to others can happen to us personally. We should never think or feel, "It cannot happen to me," for as mortal beings we are no different from anyone else.

Inasmuch as the Word of God reveals the time when sorrow, sickness and death shall be no more, our main concern should be to conduct our lives in such a manner that we may be worthy to live in that time.

The works we do for God and His Kingdom are the only works that shall stand. The work we do to help others gain a knowledge of the plan of God; the effort we expend—by word and example—to help our fellow workers lay off the burdens of sin and wear the yoke of Christ, will add to our eternal credit. Conquering and ruling our nature because God commands it, is one of His requirements with which we must comply if we would escape death.

Although death is an enemy that all mortals fear, yet it loses its terror when we have the assurance that God will raise all faithful ones from the dead to the plane where they shall never experience corruption. This assurance is the result of a strong, abiding faith in God's Word, together with the necessary works. And while living each day as God demands, His protecting hand is over all such so that they will not be cut off before they have had sufficient time to make themselves ready.

Sweet Land of Liberty

To the people of God religious liberty is a priceless heritage, unknown to Christians in former ages and of other lands, who suffered, bled, and died at the hands of cruel despots rather than deny their faith. And so by contrast with the past, the religious freedom of here and now assumes larger proportions. Special blessing is cause for special gratitude to the Giver, which we delight to render. Thus it is that members of the Megiddo Mission Church assemble yearly on the spacious Mission lawns to commemorate Independence Day.

The event of the morning is always a band concert. Featured on the program this year was the old favorite, *Semper Fidelis*, which took on new appeal when, after the band had introduced the theme, the male chorus rang out their pledge of allegiance to the Father's call, and, with supporting drum beat, urged their audience to likewise "march on" to higher service to God.

After a basket lunch, the congregation listened briefly to the orchestra; then a junior orchestra, which made a superb rendition of "Birdland." Next the children's message of the day—clear, emphatic, and to the point—was delivered by an action song, "When the 'old man' troubles you, say, 'Get behind me, Satan.'"

From this point on, until the sun was sinking in the West, the Reds, Whites, and the Blues (three teams composed of the entire congregation) matched their wits in keen competition on general Bible knowledge. A *Study*

of Art tested our knowledge of true liberty as the Bible defines it, and left the scores nearly even. Questions from the book of Jonah continued the match. Next, *A Visit to the Aquarium* secured to each contestant a catch of fish, with questions to be solved and points to be gained. Fishermen of the three teams labored with tireless and hopeful energy until the final bell marked the end of the contest . . . and . . . victory to the Whites.

The evening program featured a dramatic sketch in which the builders of our country were seen drafting amendments to the Constitution; at the point of the curtain rise, their efforts concentrated on Amendment One which pertains to religious freedom. In spite of pressure from the clergy, they resisted the old-world principle of one established religion, supported by the state.

The facts of history drive us inescapably to the conclusion well expressed by a prominent American churchman: "We believe that our country's heroes were the instruments of the God of Nations in establishing this home of freedom; and that America is a work of special Providence, its framers building *wiser than they knew*." They were, in fact, working *While Angels Watched*—and directed. (This drama appears in *THE MEGIDDO MESSAGE*, June 30.)

The day was full, pleasant, and an inspiration to all.

Musings of the Editor

THOUGH living in a world of chaos, it is a time when, as Christians, we must not walk carelessly; we must not walk uncertainly. In this very hour comes the irresistible challenge to our faith. Our great deliverance and salvation will not be supplied simply by reading of the holy, righteous, and tireless characters who met the call of other days. It is for us to stand firm in the faith once delivered to the saints.

God's Word has always given and always will give indomitable purpose and invincible strength to those who rely upon it; and to all who have trusted in it, it has brought a comfort no mortal hand can give, a sacred hope of a coming peace in a war-torn world. It lifts up the fallen and infuses a passion for service into hearts that before were overflowing with selfishness. No matter how dark the night, no matter how hard and rough the mountain we are climbing, let us look forward for the first glimmer of light which shall usher in that eternal Day.

Every truth some day will be accepted; every right some day will be established; every wrong some day will be righted; and every evil some day will be abolished. In praying, in working, and in hoping, *we must not faint*. The delays may be many, the obstacles often seem insurmountable, but nothing is impossible for God who holds the destiny of the nations in His hand.

Our religion tells us that our trials can be converted into triumphs, our millstones into stepping-stones. We can learn from every hardship. Of our Master it was written, *He learned obedience by the things which He suffered*. How can we meet the many temptations and trials before us today if our spiritual resources are low? We have often been afraid of being branded peculiar and out of stride. Too often we have been afraid to square our lives by our convictions. The time for pious resolution has passed. What God wants is everyday practical action, a closer walk with Him, and a deeper trust in His strong arm.

Meditations

On the Word

"But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just (Luke 14: 13, 14)."

Jesus spoke these appropriate words at the home of the chief Pharisee where He had been invited to take a meal on the Sabbath day. Jesus was well informed about the mental make-up of members of the Pharisaic cult. He knew their inclination to practice favoritism in hope of obtaining favors in return. To be well spoken of before men, and to win favors from others, would be the position that would appeal to them. Hence Jesus, addressing Himself to His host, said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, and maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

Or in plain words Jesus was saying: Surrender the things that especially appeal, the investments which bring quick and attractive dividends but have no future, in favor of much greater values which are to be given at Judgment Day. Who among us can say that he is never afflicted with this same shortsightedness with which the Pharisee was afflicted?

How many of us can say that we are immune to the desire to speak and act so as to secure the fair speeches of men? This attitude is revealed in our tendency to want to get on the good side of some one who is in a position of power, wealth, or honor. We will give favors to a person of whom we hope to obtain favors in return. We might style this one-hundred-cents-to-the-dollar Christianity. You give me something and hope to get equal value in return. This is what Jesus condemned.

Seeking the love and approbation of others in hope of rewards, falls into the same category and is often more highly valued than more tangible values. A businessman once said ironically of a friend of his who craved more than his share of attention: "After all, if a man has worked hard all his life, pushing against adverse winds, and constantly pulling against the current, should he not have in his employ during the closing years of his life at least one man whose sole business it is always to agree with his boss, and feed him with vanity from morning till night!" Too often we have been just like that, we have loved flattery above the truthfully spoken word.

Jesus in His First Sermon covered this very common phase of human nature: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?" (Matt. 5: 46, 47). It is easy to love the person who happens to appeal to one, but that person may be less deserving of

our love and respect than someone else who does not appeal. In this connection we should remember another excellent piece of advice by Jesus: "Wherefore, by their fruits ye shall know them," and by their accomplishments in the divine life we must love and respect them.

Oftentimes the person who does not appeal to us, the person whom we consider distant and unsympathetic, one who dares to disagree with us when he sees us in the wrong, is the one in whom we can most safely trust. The honest dissenter has a place in the life of the alert Christian as much as in the life of the man seeking a safe procedure in secular affairs.

In speaking in the defense of the plan of working for deferred rewards, Jesus was not introducing a plan with which the chief Pharisee was unfamiliar. The hope of a reward "at the resurrection of the just," had always been the hope of the Hebrew nation. It was the hope they had received from their noble progenitor. In Genesis 15 we have an account of God's promise to Abram. He was dwelling in the plains of Mamre at the time, and the Lord brought him abroad and said: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (v. 5). And when Abram asked how he could know that he and his seed should ultimately inherit that land, the Lord caused a vision to come before him. "A deep sleep," and "a horror of great darkness," representing death, was followed by a "smoking furnace and a burning lamp," symbolic of the resurrection (Gen. 15: 12, 17).

The belief in life immediately after death, of people being judged one by one at the moment of death, or the receiving of rewards at that time, is entirely foreign to Old Testament teachings with which the Jewish nation were familiar. Job had said: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25, 26). Isaiah had said: "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead" (26: 19). The Prophet Daniel had said: "And at that time shall Michael stand up, the great Prince which standeth for the children of thy people: . . . And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (12: 1, 2). All this was familiar knowledge to the Pharisee, hence when Jesus said: "but thou shalt be recompensed at the resurrection of the just," he knew very well what Jesus meant.

A spiritual application could be made of Jesus' words to the Pharisee about calling the poor, the maimed, and the lame to his feast. Jesus Himself was providing a spiritual feast such as was never before spread before men on this earth, yet among those who thought themselves well and strong and possessing perfect eyesight He received no following. They who thought themselves whole needed no physician; those who considered themselves well fed had no need for the bread from heaven; those who thought themselves rich and increased with goods and in need of nothing could not be induced to buy of Him "gold tried in the fire" that they might be made truly rich.

In Isaiah 33 the Prophet, speaking of the time when
(Continued on next page)

Your Questions Answered



BIBLICAL PERSONAL CURRENT

Do you have a question? Personal replies will be sent to Biblical questions to any correspondent, and counsel will be offered on problems pertaining to the spiritual life. THE MEGIDDO MESSAGE will publish only the most helpful discussions for the benefit of other readers. No names shall be mentioned.

Please explain Romans 5: 18.

To the man steeped in theology, the one man of Rom. 5: 18 by whom the offense came to condemnation was Adam our first parent; and the man through whom righteousness came was Christ. However, this approach to the question disagrees with basic Bible teaching which is that "the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him" (Ez. 18: 20), hence neither man can be the literal.

Adam's sin injured no one but himself; and Christ's righteousness benefited no one but Himself, only as His example acts as a stimulant to struggling Christians.

The faithful and the unfaithful among the covenant-makers form two distinct groups of people, and in divine phraseology each of these groups is referred to as a man. Of Jew and Gentile God is making "one new man" (Eph. 2: 15). This one man that shall have dominion is composed of "the people of the saints of the Most High," and all nations shall "serve and obey him" (Dan. 7: 27). Here we have the righteous man.

There is also the unfaithful or evil man. Nahum 1: 10 and 12 portray evil men, plural, "thorns," "drunkards," "many," while v. 11 groups them as one man: "There is one come out of thee, that imagineth evil against the Lord, a wicked counsellor." It was by the offense of this one unfaithful man that condemnation comes upon every member of that one man; and by the righteousness of the one collective faithful man, the free gift of eternal life will come upon every member of that one man.

This unfaithful one is the man that brings death into the world; not natural death but penal death.

The Catholic Bishop of Worcester said on the radio that no one could be saved outside the Catholic Church. In my opinion that doesn't make it so. They claim to have the only true religion, but I don't agree. Do you?

The Apostle Paul declared, "One Lord, one faith, one baptism" (Eph. 4: 5). That one faith is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2: 20). The cardinal doctrines of the Catholic Church are not built on that foundation. They claim that Christ promised to build the church on Peter. Greek students know and readily recognize the Catholic perversion of the original text. Christ said to Peter, *Thou art PETROS* (a splinter or piece of rock), and on this PETRA (huge mass of rock) I will build my church (Matt. 16: 18). Another weak foundation stone of the Catholic Church is the succession-of-apostles doctrine. Paul said he was the "last" of the Apostles, and John limited their number to twelve. See I Cor. 4: 9, margin; Rev. 21: 14.

Salvation depends on character alone—not creed or denomination. See Ps. 7: 10; Prov. 28: 18. Whoever obeys the command, "Work out your own salvation with fear and trembling" (Phil. 2: 12), shall obtain that salvation.

What did Paul mean by the expression: "Ever learning, and never able to come to the knowledge of the truth" (II Timothy 3: 7)?

On the one hand, they who study only fables can do
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so indefinitely and never learn the truth. On the other hand, true knowledge consists not only of an understanding of the doctrine but also practicing the truth. "To depart from evil is understanding" (Job 28: 28). Therefore when one simply studies theory and never puts into practice the commandments he may also continue indefinitely, for true wisdom is knowledge applied in our daily life.

From your study of the Scriptures, do you think the Jews will hold their own in Palestine?

We are unable to see that the modern State of Israel is a subject of prophecy. It is the spiritual Israel, the Jews indeed (Rom. 2: 28, 29), to whom the land of Palestine is promised as the headquarters of the future Kingdom of God (Matt. 5: 35; Zech. 2: 12). Modern Israel will no doubt resist the coming King as stoutly as will the Arabs. Both are counted Gentiles in the sight of God.

Zechariah 14: 4, 5 indicates that natural Jews will be occupying Jerusalem at the time of Christ's Second Advent, and shall be forced by an earthquake to evacuate. When the Mount of Olives cleaves in twain, "ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah." This will clear the country for spiritual Israel, the rightful heirs of Palestine.

Please explain I Corinthians 15: 29, about being baptized for the dead.

The Bible plainly teaches that nothing can be done after death (Eccl. 9: 10). As the tree falls, so shall it lie. Moses and Samuel might plead our cause (Jer. 15: 1), Noah, Daniel and Job might be our advocates (Ezek. 14: 14), but the record is closed; by it we will stand or fall. Hence we are sure that it would be impossible for the rite of baptism, or any other ceremony, to benefit a man or woman whose life had ended.

This verse is incorrectly translated, and as it stands it makes a contradiction in the Scriptures. The Greek word *hyper*, here rendered "for," can mean "in behalf of," but it also has the more widely used definition of *beyond*. All the overcomers are baptized with one saving baptism (Eph. 4: 5; Rom. 6: 3, 10), in order to attain the state *beyond* the dead (I Cor. 15: 53). Paul's argument here is, If there is no resurrection of the dead, the event upon which all future life and reward are dependent, then the effort is futile, our hope is vain, and we may as well "eat and drink, for tomorrow we die." A careful reading of this chapter, vs. 12 to 32, will make it clear that this is the only reasonable explanation of this passage.

MEDITATIONS ON THE WORD, conc.

Christ as the Lion of the tribe of Juda shall go forth conquering and to conquer and the haughtiness of men shall be brought low, says: "Then is the prey of a great spoil divided; the lame take the prey." The lame are those who realize their lack, who sense their dependence upon God, who know they cannot walk alone. Only those people who can say with the Psalmist: "My wounds stink and are corrupt because of my foolishness," can understand how completely sin has maimed them, so they will be willing to partake of the healing and strengthening food which God's table provides.

I HAVE SOUGHT THEE

With my soul have I desired Thee in the dreary, long night watches,
When upon the earth a blanket lay of darkness, superstition;
And I longed to see Thy goodness and Thy mercy here reflected
In the faces round about me; in the people's conversation.

I have sought Thee on the mountain, where the climbers seek for glory;
And upon the crowded highway where all kinds of transportation
Serve to carry freight, and people. Likewise looked I at the seaside,
And I listened, yes, intently, yet Thy Word was strangely missing.

People talked at length of pleasure, of the *fun* that they were having,
Or the money they were making; but at mention of the Master
And the precious words of Jesus, they were silent; one would think them
To be dumb, or else their scoffing quickly proved them to be earthy.

Thus I was not long in learning, though with saddened heart and yearning,
God was not the moving factor in their lives; *they lived for pleasure*,
All unmindful of the morrow that might bring them death, or sorrow;
With no hope of something better, when life's fleeting days were ended.

This I saw, and then determined, with my spirit deep within me,
I would seek to know Thee early; I will strive to learn Thy statutes,
And to keep Thy righteous precepts; looking for Thy great Salvation
To be given at the coming of the Saviour, our Redeemer.

Soon the earth shall feel Thy judgments; then the people, seeking favor,
Shall remember Thy commandments, as Thy righteousness they're learning.
They shall learn to shun the bypaths, scorn the sweet forbidden dainties;
For they'll hear a voice behind them, saying, "Walk as you're directed."

Come, O Lord, and cleanse the nations, buried in their selfish interests;
Wield Thy sword upon the wicked; rid the land of crime and bloodshed.
Cause proud Babylon to crumble in the ashes of oblivion,
And upon her fallen ruins raise the scepter of Thy Kingdom.

Come, O Lord! a few await Thee, working hard to be found ready;
Just a few, as choicest berries, hanging from the topmost branches.
But the righteous dead, awakened, will with them go forth to labor,
Till, the greater Harvest ended, angels shall be reaping clusters.

Then, O grand, eternal Morning, everyone shall praise Thy greatness!
Every tongue shall sing Thy glory, till the joyful sounds re-echo
From the East to yon horizon, even reaching unto Heaven,
When Thy throne, O Mighty Ruler, is established, yes, forever.